THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I. COR. 6: 20).

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ADDRESS BY PRESIDENT JOSEPH F. SMITH.

DELIVERED AT THE EIGHTY-SEVENTH SEMI-ANNUAL CONFERENCE, HELD IN SALT LAKE CITY, ON FRIDAY, OCTOBER 6TH, 1916.

IT is with a grateful heart that I greet you, my brethren and sisters, at the opening session of this conference, the eighty-seventh semi-annual general conference of the Church of Jesus Christ of Latter-day Saints. It is worthy of note that this building is so well filled with our people this morning. To me it is a good omen, and I feel very grateful indeed to meet you here, to see you, to look into your faces, and to feel that I am in the presence of a vast audience of men and women who have come here to-day because of their faith in the gospel of Jesus Christ, and because of their love, devotion, and integrity to the work of the Lord. I feel to thank you for your presence and for the influence for good that will be felt, not only to-day, but hereafter, because of the presence of so many members of the Church this morning. I feel thankful that I am permitted to be with you, and that the Lord has preserved my life and given me the goodly measure of vigor, health and strength that I possess. Above all things, I thank God that I am still in the faith of the gospel of Jesus Christ, that I still love the work of the Lord, and that I believe in it with all my soul.

My only regret is that I am not capable of doing more for its advancement, its development, and the increased faith and devotion of its members throughout all the world. I regret that I have not greater power to labor for the spread of the light, wisdom and intelligence that are to be obtained by all who will receive the gospel.

It is a joy to me always to have the privilege of meeting with men and women who have embraced the truth and who are true

to it in their daily life, for after all, we establish the standard of our integrity and fidelity to the truth by our daily works. The tree is known by its fruits, and we do not gather grapes of thorns nor figs of thistles. When you see a number of individuals, a community, or an entire people, who have embraced the gospel of Jesus Christ, consistent with their professions, true to their covenants, true in every respect to their faith, you will see men and women who are bearing good fruit and worthy in all respects. The religion which we have espoused is not a Sunday religion; it is not a mere profession; it is a most—I was going to say—a most terrible reality—and I believe I would be justified in using that expression, because it savors of life unto life or of death unto death. If it is, and pardon me for using that expression, *if it is* what we profess it to be, what we have embraced it for, what we believe it to be as members of the Church of Jesus Christ of Latter-day Saints, it is the most important thing in the world to us, and the results to us in this world, and in the world to come, will depend upon our integrity to the truth, and our consistency in observing its precepts, in abiding by its principles and its requirements. We believe in the divinity of the mission of Jesus of Nazareth, the Son of God, the one and only Son begotten of God, and who possessed in Himself the power of life, the power over death, and yet who yielded that power to become a sacrifice for a broken law and for the redemption of the children of men from temporal death. As it was brought upon them without any act of theirs, so they are removed from the results and consequences of it through the righteousness of the Son of God, and the power which was given to Him. I hold, therefore, that there is no people professing to be believers in the divine mission of Jesus Christ who are more devoutly, sincerely and consistently, believers in Christ, than are the Latter-day Saints, and that there is not a people in all the world better entitled to the name of "Christians" than are the Latter-day Saints. Our faith in Him lies at the foundation of our religion, the foundation of our hope for remission of sins and for exaltation after death and for the resurrection from death to everlasting life. Our faith in the doctrines that have been restored through the instrumentality of the Prophet Joseph Smith confirms and strengthens us and establishes beyond a question or doubt, our faith and belief in the divine mission of the Son of God. Joseph Smith was the instrument chosen of God and endowed with His authority to restore the holy Priesthood, the power of God to bind on earth and in heaven, to loose on earth and in heaven—the power of the Priesthood by which men may perform ordinances of the gospel of Jesus Christ for the salvation of mankind. Through Joseph Smith the gospel of repentance, baptism in water for the remission of sins, the baptism of the Holy Ghost and by fire have been restored, and the knowledge that Jesus is the Christ, the only begotten Son of God, is made

manifest through the spirit of truth. We are obligated to this humble servant that the Lord chose to lay the foundation of this work for the ordinances of the gospel of the Son of God, then and still unknown to the world, by which we may become united together as families, as kindreds, under the bonds of the new and everlasting covenant, for time and for all eternity. We are obligated to the Prophet Joseph Smith, as an instrument in the hand of the Lord, for the knowledge that we possess of the work which is necessary to be done in the house of God, for the salvation of the living and the redemption of the dead, and for the eternal union of souls who are united in this life by the power of God under the bond of the everlasting covenant. We are indebted, or obligated, at least, to the Prophet Joseph Smith as the instrument in the hands of God, for the knowledge we now possess that a man cannot be exalted into the presence of God and the full enjoyment of His glory, alone. It was not designed for the man to be alone, for the man is not without the woman, neither the woman without the man, in the Lord.

I might devote my time this morning speaking to you of the conditions, as I understand them, of the Church throughout the world. I feel that it is scarcely necessary for me to devote much time, however, to that subject. Most of you are well acquainted with the conditions of the work of the Lord that we are engaged in throughout the world. I believe that the cause of Zion is sacred in the sight of the Lord, that His eye is upon His people, and that His power is working in their midst, and in the midst of the earth, for the accomplishment of His purpose, for be it known, or let me say it, although it is known, that it is not the work of man, but it is the work of God, and He it is that is doing it, not man. We give to the Lord the credit this morning for the presence of this vast multitude of men holding the priesthood after the order of the Son of God. We are grateful for the instrument that the Lord has chosen to bring to pass these results, to help, at least, to bring them to pass, but we are more grateful to the Lord himself for the power that He is wielding, and the work that He is doing by His Spirit shedding light and truth abroad in the hearts of His people, and hovering over the hearts and minds of the people of the world, waiting to enter when they are ready to receive the truth and hearken to His word. I rejoice in these things. I am happy to say that we have confidence, I would say unlimited confidence, in our fellow-workers in the cause of Zion. I look at our boys that are presiding over the various missions in various parts of the world, and, so far as we know, and we have good reasons to be well acquainted with them, they are young men after God's own heart, true as steel, pure as angels in their lives, upright, virtuous, strong in the truth, and equal to their tasks by the help of the Lord, desiring only to perform the duties that are enjoined upon them in the fields of labor

to which they have been appointed, and where they are devoting their energies and their knowledge.

We reflect upon those who have been called upon to preside over the various stakes of Zion, and I may say the same of them, with very little exception—I would scarcely perhaps be justified in saying there was any exception, but there is not the same perfection in the knowledge of duty, and in the execution of that duty, in the performance of the labor required at their hands in some of the presidents of the stakes of Zion, that we find in others. In other words, we have some young and inexperienced men engaged in that work. They have much to learn yet to become equal in all respects to those who have had years of experience in the performance of the same duties. But we have confidence in them; we believe that they will improve where improvement is needed; we believe they will learn their duties where they fail to understand it as they should, and they have our confidence and our support and our prayers, that they may succeed and not fail.

We have great respect for our bishops, the bishops of the wards of the Church, very numerous now, but we have one cause for regret with reference to the disposition we see exhibited too often among the bishoprics. It is a common saying that once a bishop, always a bishop. When a man is ordained a bishop, and is set apart to the office of bishop, as president of a ward, he is entrusted with very responsible duties, he becomes a father to the people, he is their guardian, their watchman upon their tower. It is his duty to become acquainted with every member of the Church in his ward. It is his duty to minister to every member, and every unit of membership of his ward, not only to the heads of the families, but to each of the children of the families as well who dwell in his ward. It is his duty to look after the poor, the needy, the sick and the afflicted, not that he himself is expected to do everything that is to be done in his ward, not at all; but through the agencies that he may call to his support to perform the duties that are requisite to be performed in the ward, he is thoroughly, or ought to be thoroughly, provided with means to visit every family and to know the status and standing of every member in his ward; to know whether his people are living their religion or not; whether they are doing their duty; whether they are liable to wander away from their duty or from their faithfulness in the Church. In too many instances we find that our bishops are not instant in season and out of season, in the performance of their duties in this regard. We call for elders to go abroad to preach the gospel. We send out instructions to the bishops informing them as to the character of the men we require for missionary service, men who are sober, who are intelligent, who are well and hearty, not diseased, not crippled, who have faith in their hearts and the love of truth in their souls, and keep

the Word of Wisdom, attend to their Sabbath duties as well as to all their other duties that belong to membership in the Church. And yet, too often, we receive reports from our bishops informing us that such and such a youth or man had been selected for a mission, and *so far as they know*, he is all right, and when we further inquire into it, we discover that he does not keep the Word of Wisdom; we discover that he is financially unable to fill a mission, or that he is not physically able to go. We discover, sometimes, that a youth is the head in his family; in other words, his father is dead, his mother is a widow, and it requires all his energy to provide for his mother and the younger children, and yet he is recommended to go on a mission by the bishop, without inquiring into it. That is why I say we have some regrets with reference to the faithfulness, competency and diligence of some of our bishops in looking into the affairs of the people of their wards. Another source of regret is that we have too many of our bishops who want to quit the bishopric. They want to resign, to give the duty of the bishopric over to somebody else. They get tired of it. Of course it is a labor, it is a great responsibility, and when a man becomes incapable of performing the duties of a bishop, and the president of the stake is attending to his duty, he will consult with him and recommend that he be honorably released. Let him be honorably released, without the necessity of resigning; and so the presidents of stakes should do their duty in their stakes, as well as the bishops should do their duty in their wards. It is a common saying, and perhaps a vulgar one, that the Lord hates a quitter, and I must say to you, that it does not strike me as the right thing for a man to quit doing his duty as long as he is able and it is expected of him to do it. He should do it until he is disqualified by illness or age or other incapacity, and then the presiding officers of the stake should know his condition, and should recommend his honorable release, and the appointment of someone capable to succeed him.

(TO BE CONTINUED.)

IT IS BETTER

To do well late than never.

To be alone than in bad company.

To go round about than to fall into a ditch.

To be wise for yourself than for other people.

To be wise to-day than to be foolish to-morrow.

To be a giant on the floor than a pigmy on a pedestal.

To bend the neck promptly than to bruise the forehead.

To keep at one thing a long time, than to do many things in a short time.

To hammer and forge yourself into a character than to dream yourself into one.—*Great Thoughts.*

A JOURNEY TO ZION.

On May 31st, this year, in the company of fifteen elders and five saints, I left the shores of dear old England. After making ourselves acquainted with our cabins, we ate our first meal on board, and retired for the night.

A trip on a large boat is very interesting. The three classes of travel made me think of the three degrees of glory—the celestial, the terrestrial, and the telestial. While wealth can secure first-class service on shipboard, it is not so in the kingdom of God. The poorest individual in this world's goods, whose soul is sanctified from all unrighteousness, and who abides by the laws of the kingdom, will obtain the celestial glory.

I spent most of my time reading *One Hundred Years of Mormonism*. My thoughts would continually revert to the safe and easy journey we were pursuing, when I was contemplating the hardships of our early Church members on their way to Zion. What great faith they had to cross that vast ocean in sailing vessels!

We Latter-day Saints kept pretty well together, and on the Sunday morning and evening we sang the songs of Zion. Many passengers joined in the hymns. My thoughts would go back to my dear mother, home, and the saints; but were we not going "to the home that God for us prepared, far away, in the West"?

When we were out in mid-ocean, I thought how small we mortals are, compared with God and His beautiful world, and how much we need to learn of Him, walk in His ways, and worship Him.

The passengers began to learn there were "Mormons" on board, and for some time I, for one, was a curiosity. However, several elders had good gospel conversations, and the idea respecting the "Mormons" was completely changed in the minds of many of those people.

On the 9th of June we prepared to leave the boat, as it was expected that we should land that day, about noon. On coming up from the dining saloon, I heard the strains of "America" being sung, as land had been sighted. It thrilled me through. How grateful I felt to God for giving us such a pleasant and safe journey during these perilous times! We then sighted the "Goddess of Liberty," and a row of the famous American skyscrapers.

We had to go down into the saloon to be examined, and to show our passports. Being the only single girl alone in our company, the officials said they would keep me until someone residing in America would claim me. They would not take any notice of any of the company, though they were American citizens. I told them that no one would claim me there. Then they said, "We will give you in charge of a Lady Travelers' guide, and she will put you on a train for Idaho," my intended destination. Imagine my thoughts! I felt as though I was in prison. After about two hours, I saw a

gentleman who looked different to most men, and he came and asked me questions regarding our company. To my delight I found he was an elder from the Eastern States mission. I told him my tale of woe, and, after a great deal of explanation, they let me go. I simply ran up those stairs and off that boat. Such is the experience of single girls entering the United States. We next confronted the United States customs officials, but got through splendidly. After staying in New York one day and one night, we left for Chicago. What wonderful cities they are, and what a wonderful park Central Park, in New York, is!

Soon after we left Chicago, we came to those dreary plains the handcart companies crossed, and again, "How different!" went through my mind. I left the saints at midnight on the fourteenth of June, and caught a train for Idaho, arriving here at six a.m. on the fifteenth. My uncle met me, and we drove ten miles in an automobile. The morning was glorious, and the sun shone bright; the birds were singing, and, look! there were the beautiful, snow-capped mountains we sang so much about in England. The Bear Lake Stake, in which I am living at present, looked so cosy, so well guarded, completely surrounded by these majestic ramparts. For days I could not take my eyes off them, and the words of Micah 4: 1, keep coming to my mind: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

Paris, Idaho. HILDA M. YOUNG.

MODERN CIVILIZATION.

MODERN usury is new, and the abolition of usury laws; but the law of Fors is as old as Sinai. Modern divinity with—not so much as a lump of gold—but a clot of mud for its god, is new; but the theology of Fors is as old as Abraham. And generally the modern Ten commandments are new—"Thou shalt have any other god but Me. Thou shalt worship every beastly imagination on earth and under it. Thou shalt take the name of the Lord in vain to mock the poor, for the Lord will hold him guiltless who rebukes and gives not; thou shalt remember the Sabbath day to keep it profane; thou shalt dishonor thy father and thy mother; thou shalt kill, and kill by the million with all thy might and mind and wealth spent in machinery for multifold killing; thou shalt look on every woman to lust after her; thou shalt steal, and steal from morning till evening—the evil from the good, and the rich from the poor; thou shalt live by continual lying in million-fold sheets of lies; and covet thy neighbor's house, and country, and wealth and fame, and everything that is his." And, finally, by word of the Devil, in short summary, through Adam Smith, "A new commandment give I unto you: that ye hate one another."—RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 30, 1916.

EDITORIAL.

FRANCIS MARION LYMAN.

AGAIN the members of the Church of Jesus Christ of Latter-day Saints have bid farewell, tenderly and solemnly, to a beloved and trusted standard bearer. According to a cablegram received on the 19th of this month, from President Joseph F. Smith, Elder Francis M. Lyman, President of the Council of the Twelve Apostles, has been called to a higher sphere, the immediate cause of death being pneumonia. No further particulars are at hand. The demise must have come as a great surprise to all, except his intimate friends and relatives, and the message will be received throughout the European mission, and especially in Great Britain, where he is held in loving remembrance since his labors here as President of the mission, with the same feelings with which they would hear of the death of a beloved father and counselor.

However, the departure of a leader in Israel, after a life of faithful service, is not an occasion of mourning, or sadness, among the Latter-day Saints, but rather one of joy. On such occasions we fully comprehend the beautiful thought that found expression among the first followers of our divine Master, in the view that their day of death was their real birthday, and we rejoice in the victory over all evil, gained by those who are faithful to the end. As one of our inspired singers sang at the bier of Brigham Young,

> "Death's but a myth with horrors rife,
> And flees before the King of kings."

Francis M. Lyman was one of the great men of this day and generation. He was trained in the school of experience—the greatest institute of learning in existence—and he acquired the knowledge and the genuine qualities of character needed to become a successful pioneer and empire builder, a valuable counselor and friend, a great leader, a prince in Israel, and a true Latter-day Saint. President Lyman was all this. He was a product and a worthy representative of the class of men and women who, as instruments in the hands of the Almighty, laid the foundations of the Church in this age, and whose names and fame will shine forth on the pages of history with increasing lustre, as the years roll by and men and women become enlightened enough to comprehend the nature and scope of the great and marvelous work for which they lived, suffered, and died.

Francis Marion Lyman was the eldest son of Amasa M. Lyman and Louisa Maria Tanner. He was born at Goodhope, Illinois, on the 12th of January, 1840, ten years after the organization of the Church. His parents were among the first to go west after the martyrdom of the Prophet Joseph and his brother, Hyrum, at Carthage, Illinois, in 1844, and in 1848, the boy, though only eight years old, was given a man's work of driving a yoke of cattle and a wagon across the plains and mountains. He arrived in Salt Lake City on the 19th of October, 1848, and has, consequently, seen the development of the barren West of America into a populous and flourishing empire.

In 1860, at the age of twenty, his busy public career began with a mission to Great Britain. Previous to this time, he had accompanied his father's exploring expedition to Colorado, and shortly afterwards built a log cabin in Beaver, where he left his wife, Rhoda Ann Taylor, and their child. He landed in Liverpool, July 27th, 1860, and filled a very successful mission. When ready to return home, he was appointed second counselor to the president of an emigrating company numbering eight hundred souls. In New York he was put in charge of the company, and took it safely to Florence, and then to the valleys in the mountains. The voyage across the ocean lasted forty-two days; two months were spent at Florence and on the road to the valleys. He had left Liverpool in the middle of May, and did not arrive in his humble home in Beaver until the middle of October.

In 1863 he settled in Fillmore, Millard County, and there he became a leader in political and ecclesiastical affairs, as well as in business and manufacturing enterprises. He became a member of the Legislature, and held other important positions of trust. In 1873 he filled another mission to Great Britain. In 1877 he was appointed president of the Tooele Stake, and the following year he was elected to represent Tooele County in the Legislature. In August, 1880, he made a tour of Southern Utah, Arizona, and New Mexico, and while on this mission, he was chosen a member of the Council of Apostles, and he was ordained to that high and holy calling on the 27th of October, 1880. From that time on he has devoted his entire time and energy to ecclesiastical work. His travels embrace almost every city, town, and village in the West, where there is a Church organization.

In the early part of 1883, Elder Lyman went on a mission to the Ute Indians in Uintah, and his efforts were crowned with great success, and before he and his companions left that field, many of the Indians were faithful Latter-day Saints.

As an illustration of the fact that "Mormon" missionaries endeavor to benefit the people among whom they labor, temporally, as well as spiritually, the following incident may be related. The brethren found an old chief who was more interested in temporal than in spiritual affairs. He had arranged a canal

straight up the banks of the river to his land, and was waiting for the water to mount into it to irrigate his possessions. The missionaries remonstrated with him, saying that water would not run up hill. He insisted, however, in a surly manner, that the "Mormons" made it run up hill. It was explained to him that it was only appearances that seemed to him so, and that water ran only down hill. They told him how it could be done, whereupon he wished them to do the work. They asked permission from the agent to build a canal to water the possessions of the old chief, which was gladly granted. The six missionaries set to work upon their task. They obtained plows, scrapers, and horses, and in the course of ten days had a canal ready, which proved a great success in watering the possessions of the elated chief. For this useful labor, the missionaries were afterwards allowed one thousand dollars, which was paid them by Agent Minness, and which they divided among them, thus receiving both temporal and spiritual blessings. Apostle Lyman returned to Provo from his successful mission May 28th, 1883.

In April, 1901, Elder Lyman went on a special mission to preside over the European mission, which position he filled with great success.

Elder Lyman has taken great pleasure in keeping an accurate journal for many years, and this record is frequently consulted for reliable information concerning historical data.

Like all the old-time leaders of the Church, Francis M. Lyman led a busy life. It is wonderful how much was crowded into the span of life allotted to him. He was, as one of his biographers puts it, "a frontiersman at birth and babyhood; pioneer, teamster, and bullwhacker at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless deserts as a leader and captain at sixteen; married at seventeen; exploring the wilds of Colorado at eighteen; a seventy and missionary at twenty; with farming, attending school, presiding over Improvement Associations, building the log cabin of the pioneer, as incidents thrown in here and there between."

Elder Lyman had many striking characteristics that will be long remembered by all who knew him. He was a peace-maker, and sustained this role both in public and in private. On one occasion, when political strife in Utah threatened to sever hearts that should be united in brotherly love, he poured oil upon the troubled waters, in a public discourse, in which he said, in substance, "What is there to cause ill-feelings? Let us all look at things as rational beings. If our party nominees are elected, we will give you the very best government we are capable of giving, and if the nominees of the other party are elected, they will do the same thing. There is nothing to be excited over."

Another noteworthy characteristic was his ability to say something appropriate to each individual he met, young or old. "It is

a delight," says Edward H. Anderson, "to shake hands with him, for he is seemingly loath to let you go until he has given expression to some pointed word or sentence that will cause you to think. He always has something good to say, and usually says it, looking you straight in the eyes. These expressions are mostly agreeable, but sometimes not so pleasant, in which latter case you may be sure you are off the track he sees ahead."

President Lyman has now left this mortal sphere, where his life has been a blessing to all who knew him. He has gone to mingle with those beyond the veil. It is for us, who are still left on this side, to magnify our calling, as he magnified his; to honor God, as he honored Him, by trusting in Him under all circumstances, and by obeying His commandments; that we, too, may progress and come victoriously out of the great tribulation, and, having overcome, may be counted worthy to continue the work beyond under the leadership of the good and great men who have gone before.

J. M. S.

SAFE IN BASEL.

A TELEGRAM received from Switzerland, on the 21st of this month, conveys the welcome information that Elder Angus J. Cannon, who has been appointed president of the Swiss mission, to succeed Elder Hyrum W. Valentine, has safely arrived at Basel. He was accompanied by his wife and little daughter, and Elder Scott Taggart. It is over two months since Elder Cannon and party arrived in Liverpool, intending to proceed over England and France to Switzerland. The French representatives in this country did not see their way clear to grant the necessary permission to pass through France. It looked at one time as if the little missionary party would be compelled to turn back from London, but the Lord, in answer to the prayers of His servants, has opened the way for them. Through United States Senator Reed Smoot, an appeal was made to the State Department in Washington to intercede with the French government in behalf of the brethren, in order that they might be permitted to reach their destination, and this request was courteously granted, as soon as the nature of the mission of our brethren was explained. We are grateful to the Lord for this intervention in behalf of His servants, and trust that His blessings may continually be poured out upon them in their labor of love among their fellowmen. We know that the little acts of kindness shown to the servants of the Lord, by government officials, or others, will not be without their reward.

J. M. S.

GIVE what you have. To someone it may be better than you dare to think.—H. W. LONGFELLOW.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held November 19th, 1916, in the Latter-day Saints' Chapel, corner of Ellesmere and Lyons Roads, Pitsmoor, Sheffield. President George F. Richards, of the European mission, President John Holmes of the Sheffield conference, and three traveling elders were in attendance. President John Holmes presided.

The morning session commenced by singing, "Come along." Opening prayer by Elder John M. Brown. Singing, "Kind and heavenly Father." The Memory Gem, Moroni 10: 4-5, was led by Melvin Wright. The Sacrament was administered by Brothers James E. Bradley and James R. Bargh, assisted by Brothers Robert H. Briggs and James Potts. During the passing of the Sacrament the hymn, "Come, follow Me," was sung.

President John Holmes said he was pleased to meet with the saints in conference, but he regretted that the weather was unfavorable. Our saints, he said, are scattered, but those of us who have met together will surely be blessed. The Lord has promised that to those who will humble themselves before Him, He will manifest the truth. He welcomed those present to conference.

Bible predictions concerning the coming forth of the Book of Mormon were recited by the Kindergarten Class, of the Sheffield branch, conducted by Sister Ethel Barton. Duet by Ethel Chapman and Hilda Shaw, "Jesus bids us shine." Predictions contained in the Book of Mormon concerning its coming forth, were recited by the Primary Class of the Sheffield branch, conducted by Sister Beatrice Miles. The story of the coming forth of the Book of Mormon was told by Ernest Potts of the Barnsley branch. Song by Melvin Wright, "Angels ever bright and fair." Traditions and discoveries confirming the Book of Mormon was the subject of Brother Herbert Stagg of the Sheffield branch. Song by the Sunday School.

The next speaker was President George F. Richards, who addressed his remarks principally to the children, upon the subjects of love and obedience. He said obedience is one of the first laws of heaven, and is always followed by order. God commanded the elements. The elements obeyed, and out of chaos came forth order. It is equally true that, following disobedience, came disorder and confusion. It would seem that love is before obedience. "If a man love me, he will keep my words." Children who love their parents will render obedience to them. We are all children, though some of us are grown up. If we love our heavenly Father, we shall be obedient to His wishes and commandments. Love is one of a number of the qualities or attributes of Deity which we have inherited from our heavenly Father through our spiritual birth, and which make us Gods in embryo. We are placed here on the earth to learn the lessons of obedience, and to develop these

attributes. We shall not reach perfection in this life: but there is an eternity before us. When these attributes are perfected, we shall be Gods in verity. "As man is, God once was: as God is, man may become." Love can be cultivated in the home, and in our relations one with another. We should remember that the nurture of love is one of the purposes of life's mission, our ideal being to become perfect like our Father in heaven, and to live worthy to dwell with Him in eternity.

Singing, "Dear to the heart of the Shepherd." Benediction by Brother Oliver Shaw.

There were fifty-two persons present.

The afternoon session commenced by singing, "I'll praise my Maker while I've breath." Prayer by Brother Robert H. Briggs. Singing, "O my Father."

The names of the general and local authorities of the Church, besides those of eleven lady missionaries, were presented. The brethren and sisters were unanimously sustained. President John Holmes said he hoped the saints would sustain the officers, not only by their vote, but by their labors. Elder John M. Brown's name was omitted, because he had been called to labor in the Norwich conference.

Elder John M. Brown said he was pleased to meet with the saints and have the privilege of speaking to them upon the principles of the gospel. It teaches us to be clean and pure, for the Spirit of the Lord will not dwell in unclean tabernacles. God is the same to-day as He was in ancient times, and the principles He gave then for men's salvation are also true to-day. He was glad to be living in this day and age of the world, when the gospel had been restored, and that he was counted worthy to represent the Lord's work in the nations of the earth. Referring to himself, he said that for about ten months he had labored in Doncaster, and the past four months had been spent in Sheffield, and at each place he had learned to love the saints; but now the call had come for him to go to another field.

Solo by Elder Stephen H. Winter.

Elder William A. Linford spoke of the organization of the Church, with apostles, prophets, evangelists, pastors and teachers He asked, "Can any one to-day point to such an organization outside of the Church of Jesus Christ of Latter-day Saints?" This was a testimony, among others, which made him happy to be numbered among the Latter-day Saints.

Brother George Bradley, Sen., from the Nottingham conference, told how he came to join the Church. He was thankful, he said, to the Lord for intelligence to see the light. He had much to be thankful for. All of his family were members of the Church, and all his sons were honored with the office of an elder.

Solo, "O rest in the Lord," by Sister Harriet Rogan, of the Barnsley branch.

President George F. Richards said he endorsed the remarks of the previous speakers, and expressed the hope that he would be guided by the Spirit of the Lord in what he should say. He said parents should love their children and pray for them. They should set them a good example, and teach them the gospel and how to live to gain the favor of the Lord and His blessings to attend them. He read from Doc. and Cov. 68: 25-28; also 93: 36-40, showing the responsibility of parents to teach their children the gospel before they reach the years of accountability, and to have them baptized, when eight years old, and have hands laid upon them for confirmation to membership in the Church, and for the bestowal of the Holy Ghost. If children learn to do things as they have seen their parents do them, then they will be in their own homes what their parents have been in theirs, and their children will be affected in the same way, and so on from generation to generation. This shows the force of example parents set before their children. The parents may infringe upon the law by using tea, the son may justify his use of tobacco or liquor, or both, on the same grounds as those upon which the parents justify their use of tea. As parents we, by our examples, should afford no justification for wrongdoing on the part of our children. If we have neglected to teach our children, we may, in part, atone for this neglect by seeing to it that our children attend regularly the Sunday school, and other religious meetings instituted in the Church as helps in government and teaching. Parents should not abuse and whip their children. They are innocent, as are the angels of heaven, and if they die in their innocence, they have eternal life. They do not even have need of baptism until they reach the age of eight years. There is nothing in the scriptures, or the practices in the primitive church that would justify infant baptism.

The closing hymn was, "Now let us rejoice." Benediction by Brother Harry Miles.

There were fifty-seven persons present.

The evening session commenced at 6 o'clock by singing, "We thank Thee, O God, for a prophet." Opening prayer by Brother George C. Wilson. Singing, "Guide me to Thee."

Elder Stephen H. Winter spoke of his appreciation of being numbered with the Latter-day Saints, and having the privilege of preaching the gospel of Christ to the world. Man, he said, in this existence, without the aid of the Holy Ghost to guide, is as one entering a dark room, that is strange to him; but when accompanied by a guide with a light, he sees and understands. This is true with man during his sojourn in this existence. When guided by the light of the Holy Ghost, he can see clearly, when before all was dark.

Elder Wilford F. Burton bore a strong testimony to the work he was engaged in. He referred to Ephesians 4: 5, and then pro-

ceeded to show the decline of Christianity with the death of the apostles, bringing about the combining of church and state under one head in the year 607 A.D., fulfilling John's prediction (Revelation 13: 15-17). When such men as Luther began to break away from this power, they followed those ideas that were uppermost in their minds, and thus began the multiplicity of denominations through lack of the Priesthood of God to direct them.

Solo, "But the Lord is mindful of his own," by Miss Annie Clarke.

President John Holmes spoke of man's departure from the plain and simple teachings of the Savior. His instructions to His apostles was to preach the gospel to all men, and they who believed and were baptized would be saved. He illustrated the gospel principles by several quotations from the Scriptures.

President George F. Richards said "Mormonism" had stirred the world, carrying with it a reforming influence upon individuals and religions creeds. It corrects many wrong conceptions of the teachings of the Savior. "Mormon" and "Mormonism" are misnomers given us and our religion by those who are not of us. The term "Mormonism" is a comprehensive one, embracing both the Church organization and the fulness of the gospel. "Mormon" means more good, so the Latter-day Saints are not averse to having the world designate their religion as "Mormonism," and themselves as "Mormons." The Apostle Paul defined the gospel as the power of God unto salvation. We have that same gospel and power given unto us. It is as broad and deep as eternity, and is suited to people of every degree of intelligence, and so simple that a man, though a fool, need not err therein. It requires no very great degree of intelligence to comprehend the Scriptural teachings, that of necessity one must, if he would be saved, have faith, repent of his sins, be baptized by immersion for the remission of sins, have hands laid upon him for confirmation to membership in the Church, and for the bestowal of the Holy Ghost. It is the lack of the Spirit of God rather than of ordinary intelligence that prevents people from understanding the gospel principles. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." There are many people to-day who have not entered by the door into the sheepfold, but are trying to climb up some other way. There are many to-day who are teaching other doctrines than those which the Apostle Paul and his associates taught to the Galatians. These are assuming a tremendous responsibility.

Solo, "My hope is in the Everlasting," by Miss Annie Clarke.

Closing song, "The Spirit of God like a fire is burning." Benediction by Brother G. C. Wilson.

A Priesthood meeting was held on November 18th, 1916, at 7 p.m. President John Holmes presided. There were in attendance:

President George F. Richards of the European mission; Elders Wilford F. Burton, John M. Brown, Stephen H. Winter, and William A. Linford, five local brethren and five lady missionaries. Brothers George C. Wilson, Oliver Shaw and Joseph Hamstead reported conditions in their various branches. Each of the lady missionaries present expressed themselves as feeling well in the gospel, and willing to labor as missionaries. President George F. Richards gave some valuable instructions.

WILFORD F. BURTON, Clerk of Conference.

FROM THE MISSION FIELD.

Transfers.—Elder William D. Lewis was transferred, November 9th, 1916, from Norwich to Hull conference. Elder John M. Brown was transferred, November 19th, 1916, from Sheffield to Norwich conference.

Release and Departure.—Elder Nelson Robert Lewis has been honorably released, on account of illness, from his labors in the British mission, and sailed for home November 18th, 1916, per s.s. *Philadelphia*.

Branch Organization.—At the monthly Priesthood meeting held November 4th, 1916, Brother John Simpson was appointed presiding elder of the Rochdale branch of the Manchester conference. He is the only male member in the branch at the present time.

Baptisms.—On Friday, November 10th, 1916, a baptismal service was held at the Corporation Baths, Middlesbrough (Newcastle conference), where five souls were added to the fold. Elders Henry C. Phipps and Evan O. Perkins officiated. They were confirmed by President Jonathan Hunt, and Elders Vincent Shepherd, Henry C. Phipps, and Evan O. Perkins.

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